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opposite. There is a tendency to preserve that which is bad and not which is good in two different systems of thought when they are united into one. The reason probably is that as the bad has its common origin in the wickedness of human nature, it belongs to both systems of thought, and therefore both the Chinaman and the Westerner meet on common ground when they meet in vice or vileness. On the other hand, the virtues of both are the result of cultivation resting on authorities which are not recognized by either" (pp. 37-8). Moral health, he continues, requires some spiritual influence—Japan, for example, has lost all real faith in the old religions and is "in a state, odious to the Western and Eastern alike, of being without moral guidance in this world" (p. 170). Already evil fiction is being translated from European languages into Chinese, and also "all the works which Western thought has produced against the Christian faith," and in favor of materialism. There is, however, an available Christian agency most potent for exercising a moral and religious influence—namely, the proposed great university, more advanced than any school now existing in China, and therefore permitting a Chinese student to remain in his own country. It should be jointly supported by different religious denominations, severally maintaining colleges for religious instruction, while the university would devote itself to secular instruction from a neutral standpoint. The whole book is in fact an argument for the "United Universities Scheme."

Even a person who gladly applauds this general purpose may dissent as to some links in the reasoning. For example, one of the most striking facts in all history is the process by which nations have borrowed from each other good rather than evil. One must be struck here, as in so many recent accounts of China, with the unfortunate practice of regarding as inherent in the character of the Chinese what has belonged to other nations generally at a similar stage of evolution. Thus Lord Cecil proves the "corruption" of Chinese life by reference to the disorderly monetary system of China, and by certain anecdotes of the cruelty of the Chinese, though that monetary chaos is not very different from that formerly existing in every European state, and an accusation of cruelty should come cautiously from the nation which burned Joan of Arc.

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Dunn, Samuel O. *The American Transportation Question.* Pp. xi, 290. Price \$1.50. New York: D. Appleton & Co., 1912.

The transportation question, according to Mr. Dunn, the editor of "The Railway Age Gazette," has three mutually related factors—rates, services and financial results; and this question is vital to both the carrier and the public. The bases of rate making are, of course, fundamental considerations. The cost of the service and the value of the service as separate bases and as merged into each other receive a fair criticism. Mr. Dunn thinks that both bases must be used, though the value of the service should be the more influential. To say that most of the injustices in railway rates and services are due to the conditions that exist in commerce, industry and transportation, rather than to the intention of the carrier, and that the carriers must be allowed to cooperate with each other in order to eliminate these injustices, is to make a correct though unpopular state-

ment. To facilitate the elimination of these unjust discriminations in commodities, localities or persons, Mr. Dunn suggests, wisely we think, that the Interstate Commerce act and the Sherman act be so amended as to allow considerable cooperation between the carriers, and that the commission should prescribe the minimum rates as well as the maximum. The relation of the valuation of the railway plant to railway profits is admirably presented, and so is the subject of efficiency and economy. To allow the more efficiently managed railway the right to earn larger profits would, he thinks, tend to foster efficiency in railway management—a thing needed by the shippers. The chapters which treat of the railway's relation to the proposed inland waterways and which consider who shall regulate the railway operation are very suggestive and valuable. Mr. Dunn has made a strikingly valuable point in his analysis of the railway commissions, as to who the commissioners are, whether they are appointed or elected, and whether they are railway experts or partisan shippers or ordinary politicians.

The errors in the book are relatively few. The merits are important.

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Garbett, C. F. *The Church and Modern Problems.* Pp. vii, 221. Price \$1.00.

New York: Longmans, Green & Co., 1911.

The attempt to state what should be the attitude of the Anglican Church to a round dozen of "the modern problems of religion, thought and action," within the compass of a little more than two hundred pages is no slight task, and considering the difficulties of the undertaking, it must be admitted that the author of *The Church and Modern Problems* has produced an interesting and useful book. The range of topics is wide; for the volume is a collection of lectures and addresses delivered, during a period of about two years, in the course of the author's ordinary parish work as a priest of the Church of England. Among the problems are such unrelated subjects as the Reunion of Christendom and Socialism, but a certain unity is given to the whole by the purpose of the book which is always to make clear the relation of the Church to the particular problem under discussion. Those who expect to find considerable space devoted to the duty of the Church in the present social and economic situation, the problems of which are engaging so large a share of public attention in England to-day, will be disappointed. The New Theology and certain aspects of modern philosophical and religious thought are considered at much length but the Church and Social Problems is disposed of in a single chapter, although it is but fair to add that some phases of the social question, such as Divorce and Temperance Reform, are separately dealt with.

The treatment of the topics is intentionally popular but always thoughtful. A loyal servant of the Church, the writer nevertheless tries to look facts squarely in the face and his conclusions upon the whole are tolerant and judicious. If the book represents the attitude which any influential number of the clergy of the Church of England are taking towards the religious and social questions of the day, one must believe that the Church is destined to function with yet greater power in the life of the English nation.

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